voluntary sacrifices in life, health, and property, shows what an amount of idealism there still is in the Jewish people.

(4) THE NEW ANTI-JEWISH LEGISLATION IN GERMANY

The Nazis tried to destroy with one blow all that previous governments had done during more than a century in relation to the Jews. As counterpart to Emancipation these governments demanded that the Jews should renounce their identity and adopt German culture—all the Prussian and Austrian decrees of the time invariably postulated that Jews should become assimilated to their Christian fellow-citizens in language, name, culture, and customs; and during the period of enlightenment and humanitarianism this demand was put forward by all the governments of Western and Central Europe. Possibly without this external pressure these Jews would not have been in such a hurry to discard all that was Jewish, but, like those of Eastern Europe, would have retained the national characteristics longer. Still, history cannot be reversed, and successive generations of Jews in Western and Central Europe have become increasingly estranged from Jewish tradition, and assimilated to the culture of their surroundings. The men of the period of enlightenment were wrong in thinking that nationality can

be treated as something obsolete and that a people can, by an act of will, change overnight; but equally wrong is the nationalist reasoning of to-day when it treats the "nationality" of a man as something eternal and unchangeable. In the course of generations individuals, or even entire groups, can change their nationality, and there are innumerable examples of their having done so. Assimilation is possible to a very high degree. Disraeli was leader of the Conservatives and Prime Minister, and is counted to this day as one of the greatest British statesmen of the nineteenth century; while in Prussia the baptized Jew Stahl was the theoretical